

County MATHCOUNTS competition at Great Valley Middle School recently. I want to commend Tredyffrin/Easttown School District, specifically Tredyffrin/Easttown Middle School and also the Valley Forge Middle School of the Tredyffrin/Easttown School District for placing in the top six schools, as well as the following other schools in my congressional district: Great Valley Middle School, Lionville Middle School of the Downingtown Area School District, and J.R. Fugett Middle School of the West Chester Area School District. Congratulations to all schools involved, all students participating.

I want to thank all the teachers, staff, and administrators who helped make MATHCOUNTS an enjoyable, enriching experience for all the students.

DEBATE OVER PUERTO RICO'S FUTURE

The SPEAKER pro tempore. The Chair recognizes the gentleman from Illinois (Mr. GUTIÉRREZ) for 5 minutes.

Mr. GUTIÉRREZ. Mr. Speaker, I will speak in Spanish to the people of Puerto Rico. The translation is at the desk.

(English translation of the statement made in Spanish is as follows:)

Mr. Speaker: I am going to speak Spanish, the language of Puerto Ricans because democracy demands transparency and clarity.

The essence of the debate over Puerto Rico's future is the difference between assimilation, represented in the legislation proposed by Resident Commissioner Jennifer Gonzalez (H.R. 260) and the legislation I have introduced (H.R. 900).

I have never excluded statehood. The assimilationists have excluded independence and free association from their proposals.

What my legislation does is simply add balance and corrects a disequilibrium.

From now on, the debate is between the assimilationist leaders and the people, the Puerto Ricanists. Assimilation is not the only option before the Congress of the United States.

My bill proposes free association and independence as options. This is what the Puerto Ricanists propose.

What motivates us? The love of Puerto Rico and defending our heritage; believing that we can be self-sufficient; believing that we can determine our own future without masters; believing in ourselves. The Puerto Ricanists are convinced that we can create jobs in a strong and vibrant economy with people who are innovative, creative and completely capable of determining their own future.

The assimilationist leaders think that we'll starve to death without the United States.

The Puerto Ricanists do not arrest students when they lift their voices in defense of democracy. That is what the assimilationist leaders do.

The Puerto Ricanists believe that first you pay the pensions of working peo-

ple, while the assimilationists prefer to pay American bondholders on Wall Street.

The Puerto Ricanists love and protect the land. The assimilationists want to destroy it by constructing pipelines.

The Puerto Ricanists understand that democracy must flourish. The free expression of the people is sacred. Assimilationist leaders, when they don't like what they hear from the people, call in the riot squad.

Assimilationist leaders haven't attacked what my legislation would do, they have attacked its proponents.

Assimilationists want Members of Congress to only hear their version of the future. They are annoyed because this Member has brought before the Congress the other two options, which, in fact, are the options up for a plebiscite vote in Puerto Rico this year. In Puerto Rico, they want one reality and in the Congress they pretend there is another.

No, with my bill we have balance, truth and transparency. This is democracy. In this Puerto Ricanists believe: debate, discussion, freedom of ideas. Assimilationist leaders throughout history have chased and jailed Puerto Ricanists, and when they did not jail them, they took them to Cerro Maravilla.

Assimilationists say the Puerto Ricanists are anti-American. No, the Puerto Ricanists and anti-colonialists. They want for Puerto Rico the sovereignty enjoyed and celebrated in the United States. Yes, the Puerto Ricanists want the same thing the Americans have, to live in a free and sovereign nation where we determine our own destiny without masters.

Puerto Ricanists see the sun and see the energy we can harvest; see the land and the food we can eat.

Puerto Ricanists are motivated by love of country, love of our heritage and the understanding that we can be great, that we are intelligent and capable of innovation and creativity.

From my infancy in exile in the United States I listened to the song "Preciosa" and came to understand that the tyrant—the dark evil—is American colonialism. So said Rafael Hernandez, the singing conscience of my people.

Puerto Ricanists longingly recall the song "En mi Viejo San Juan (In my Old San Juan)" where it says "this strange nation," just as Puerto Ricans in the U.S. say "this is not my land"—when they confront abuse, discrimination and racism. "Puerto Rico is."

The Puerto Rican is his diaspora, from New York to Chicago, San Juan to Ponce, we are all Puerto Ricans. As our national poet, Juan Antonio Corretjer, wrote: "I would be Puerto Rican even if I were born on the moon." To which I would add, with a great deal of respect, "I would be Puerto Rican, even if I lived on the moon."

Señor presidente: Voy a hablar en español, el vernáculo de los puertorriqueños porque la democracia exige transparencia y claridad.

La esencia del debate acerca del futuro de Puerto Rico es la diferencia entre el asimilismo, representado por el proyecto presentado por Jennifer González, y el que yo presenté.

Yo nunca he excluido la estadidad. Los asimilistas han excluido la independencia y la libre asociación.

Lo que hace mi proyecto es sencillamente traer balance, corregir un desequilibrio.

De aquí en adelante, el debate es entre los líderes asimilistas y el pueblo, los puertorriqueños. La asimilación ya no es la única opción ante el Congreso.

Mi proyecto propone la libre asociación y la independencia. Eso es lo que proponen los puertorriqueños.

¿Qué nos motiva a los puertorriqueños? El amor a Puerto Rico; defender su herencia; creen que podemos ser autosuficientes; creen que podemos determinar nuestro futuro sin tener amos; creen en sí mismos. Están convencidos que podemos crear empleos, con una economía fuerte y vibrante de un pueblo innovador, creativo, y totalmente capaz de determinar su propio futuro.

Los líderes asimilistas piensan que nos morimos de hambre sin los Estados Unidos.

Los puertorriqueños no macanean a los estudiantes cuando levantan su voz en defensa de la democracia—eso lo hacen los líderes asimilistas.

Los puertorriqueños creen que primero hay que pagar las pensiones al pueblo mientras los asimilistas prefieren pagar los bonistas norteamericanos de Wall Street.

Los puertorriqueños aman y protegen su tierra. Los asimilistas quieren destruirla construyendo un gasoducto.

Los puertorriqueños entienden que la democracia debe florecer. La libre expresión del pueblo es sagrada. Los líderes asimilistas, cuando no les gusta lo que escuchan del pueblo, llaman a la fuerza de choque.

Los líderes asimilistas no han atacado lo que propone mi proyecto. Ellos atacan al proponente.

Los asimilistas quieren que los congresistas solamente escucharan su versión del futuro. Están molestos porque este congresista ha traído antes el Congreso las otras dos alternativas, que de hecho, se van a votar en el plebiscito de Puerto Rico. En Puerto Rico quieren una realidad, y los asimilistas en el Congreso quieren pretender que hay otra.

No, con mi proyecto, aquí va a haber balance, verdad y transparencia: esa es la democracia, en eso creemos los puertorriqueños—el debate, la discusión y la libertad de ideas. Los líderes asimilistas, a través de la historia han perseguido y metido a los puertorriqueños en la cárcel, y si no en la cárcel, los llevan hasta Cerro Maravilla.

Los asimilistas dicen que los puertorriqueños son antiamericanos. No y no. Los puertorriqueños son

anticoloniales. Quieren para Puerto Rico la soberanía que tienen y disfrutan los norteamericanos. ¡Sí, así es! Los puertorriqueños quieren lo mismo que tienen los norteamericanos: vivir en una nación libre y soberana donde ellos mismos dictan su futuro y no tienen amo.

Los puertorriqueños ven el sol y ven energía que podemos cosechar. Ven la tierra y ven alimentos que nos darán de comer.

Los puertorriqueños están motivados por el amor a la patria y su herencia, y el conocimiento de que podemos ser grandes, que tenemos la inteligencia y la capacidad de innovar y crear.

Desde mi infancia en el destierro en Estados Unidos escuché la canción "Preciosa" y vine a entender que el tirano, la negra maldad es el colonialismo norteamericano. Lo dijo Rafael Hernández, la conciencia cantada de mi pueblo.

Los puertorriqueños recuerdan con añoranza su patria "En mi Viejo San Juan" la canción que dice "... esa extraña nación", como decían los boricuas en Estado Unidos, "esta no es mi tierra," cuando confrontaban el abuso, discriminación y racismo. Puerto Rico lo es.

El puertorriqueño es su diáspora de Nueva York a Chicago, de San Juan a Ponce, todos somos puertorriqueños. Como escribió nuestro poeta nacional, Juan Antonio Corretjer, "Yo sería boricua aunque naciera en la luna". Y, añado con todo el respeto, "sería boricua aun si viviese en la luna".

The SPEAKER pro tempore. The gentleman from Illinois will provide the Clerk a translation of his remarks.

A CENTURY OF SUCCESS

The SPEAKER pro tempore. The Chair recognizes the gentleman from Minnesota (Mr. EMMER) for 5 minutes.

Mr. EMMER. Mr. Speaker, I rise today to celebrate Mackenthun's Fine Foods in Waconia, Minnesota, for 100 years of business success.

At the beginning of the 20th century, August Mackenthun began a family tradition of making homemade sausage. This tradition was commercialized in 1917 when his son, Arthur, bought a sausage maker from Germany and opened Mackenthun's Meat Market in Waconia.

What began as a modest business quickly transformed into a booming success as Mackenthun's developed a reputation for producing quality meats.

Today, the business is run by Kim and Laurie Mackenthun and their family. While it is now a full-service supermarket, they have maintained the family tradition by offering their signature homemade sausage in the meat department.

Congratulations to the entire Mackenthun family for their 100-year commitment to the family business, for upholding their longstanding tradi-

tion, and for exemplifying the American Dream.

We wish you another century of success.

A LEGEND LOST

Mr. EMMER. Mr. Speaker, I rise today to celebrate the life and career of a legendary Minnesotan who passed away just last week. Ray Christensen was a renowned sportscaster in the North Star State and best known for his radio play-by-play for the Minnesota Golden Gophers.

A native-born Minnesotan, Ray grew up in Minneapolis and bravely served our country in World War II. After returning from the war, Ray attended the University of Minnesota where he lettered in baseball.

Upon graduation, Ray began his career announcing Gopher football games for WCCO in 1951 and basketball games in 1956. Ray worked for WCCO as a sportscaster until 2001 and was inducted into the Minnesota Broadcast Hall of Fame in 2002.

Ray was the voice that we all grew up with. His voice was the one that we listened to every game day, and Minnesota athletics will certainly not be the same without him. I speak for all Minnesotans when I say that he will truly be missed.

A TOP MINNESOTA SCHOOL

Mr. EMMER. Mr. Speaker, I rise today to celebrate Delano Elementary School in my district for being recognized as a Reward School for the fourth time in the past 5 years.

In order to be categorized as a Reward School, the school must be in the top 15 percent of the highest performing schools in the State. Delano Elementary School's updated curriculum, improved physical education program, and new music classes are the best.

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A good education opens all of life's doors, and I would like to thank Delano Elementary School for giving Minnesotan students the key. Your dedication to our children deserves recognition, and I am proud to congratulate your work here today.

HONORING CLINTON COLLEGE AND MORRIS COLLEGE IN CELEBRATION OF BLACK HISTORY MONTH

The SPEAKER pro tempore. The Chair recognizes the gentleman from South Carolina (Mr. CLYBURN) for 5 minutes.

Mr. CLYBURN. Mr. Speaker, I rise today, as part of the observation of Black History Month, to continue my series of remarks recognizing HBCUs, Historically Black Colleges and Universities. I am asking my colleagues to join me in celebrating Clinton College, in Rock Hill, South Carolina, and Morris College, in my hometown of Sumter.

Clinton College was founded in 1894 by the A.M.E. Zion Church, under the

leadership of Presiding Elder Nero A. Crockett and Reverend W.M. Robinson to combat illiteracy of former slaves. The institution was named for Bishop Caleb Clinton, then the presiding bishop of the Palmetto Annual Conference of the A.M.E. Zion Church. Originally named Clinton Institute, in 1909, it was renamed Clinton Normal and Industrial Institute, and was authorized to grant State teaching certificates.

In the late 1940s, the school was again reorganized as Clinton Junior College, offering various associate degrees in religion and other liberal arts. Still affiliated with the A.M.E. Zion Church, the college has grown and expanded under its current president, Dr. Elaine J. Copeland, who has led the institution since 2002.

In 2013, the college, for the first time, was accredited to offer two bachelor's degree programs, a bachelor of arts in religious studies, and a bachelor of science in business administration. Subsequently, it has changed its name to Clinton College, and enrollment is at a 15-year high.

For the past 120 years, Clinton College has been providing academic excellence, as well as instilling moral and spiritual growth into their students. The college takes pride in being, and I quote its motto, "A Beacon of Light for Today's Scholars and Tomorrow's Leaders."

I thank all of my colleagues for joining me in honoring Clinton College today.

Morris College was established in my hometown of Sumter, South Carolina, by the Baptist Educational and Missionary Convention of South Carolina in 1908, to provide religious and educational training to African Americans. Originally, the college featured elementary and high school education, as well as a college curriculum. Its college offered teaching certificates and degrees in liberal arts and theology. In the 1930s and 1940s, Morris dropped its elementary and high school programs and became solely a liberal arts and religious college.

Morris' graduates include First Lieutenant Leroy Bowman, who was part of the original class of Tuskegee Airmen. These African-American pilots trained in a segregated complex near Tuskegee, Alabama, and the Walterboro Army Air Field in Colleton County, South Carolina.

First Lieutenant Bowman served in World War II, flew 36 combat missions over Germany, and had a decorated service record. He was among 300 surviving Tuskegee Airmen honored with the Congressional Gold Medal in 2007 by President George W. Bush.

My mother graduated from Morris College in 1953, when I was 12 years old. My father studied theology at Morris in the early 1940s for 3 years, but was not allowed to finish his studies because he had not graduated high school. Having been born in 1897, in segregated South Carolina, he was not